

to weep	niwd-ao	who?	chài, chi
	.....	why?	chiz, chiz-ar
	niùwd-am	wife	ghin, zin
	.....	woman	ghin, kàkhoi
well	bàshànd ( <i>good</i> )	wool	wùn
what?	kà, chiz, tsiz	work	kàr
whatever	tsèi	to write	nevish-an
wheat	zindam		Y.
where?	kàiyi		
whey	pài	yesterday	biyàr
white	sufèd	you	tamà

*N. B.*—No special mark has been put against the Persian and Arabic forms.

*The Mythic History of the God Viráj.*—By G. S. LEONARD, *Assist.*  
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In giving an account of the god Viráj, the deity worshipped in the form of the universal world, and forming one of the ten supernatural beings in the scale of the creative agents, we have to consider him in the three-fold light of history, mythology, and theology, in all of which he makes a conspicuous figure in the original works of India.

The great variety of discordant accounts found in the Puráṇas and elsewhere, regarding the genesis of Viráj and his historical and mythological traditions make it extremely difficult to form a correct and distinct idea of his personality, to ascribe to him a definite shape and form, to depict his real figure, like that of any other god in the Hindu Pantheon, and to attain to a knowledge of the doctrines his religion inculcates.

Viráj, as we learn from the different accounts of his genesis, does not appear to have a prior or separate existence of his own apart from nature, to entitle him to an independent entity or personality. His body, unconfined by any dimensions, cannot possibly admit of any distinct shape or form. And the doctrine taught in the established form of his worship is not composed of the creed of a particular deity, nor professed by a set or sect of people among the numberless schisms of the Hindus, nor is it capable of a distinct delineation.

So great is the confusion in the gradation of persons, as has been justly remarked by Moore in his Hindu Pantheon, that it presents us Viráj in different degrees of relationship to Brahmá the creator. Manu mentions him as the offspring of the latter, when the Brahma Vaivarta Puráṇa repre-

sents him as progenitor of the same. He is stated in the Institutes as father of Svayambhuva Manu, while in the Matsya and Padma Puráṇas we find him identified with the latter. The Brahma Vaivarta again represents him as the offspring of Rádhá and Kṛishṇa, and presents us with a multiplicity of minor Viráj's (Kshudra Viráṭs) proceeding from the elder one (Mahá Viráṭ).

The epithet of the first male (Ádi Purusha) agrees with Viráj in one place, and with Brahmá in another; with Náráyaṇa in a third, and with Svayambhuva in a fourth. In one place the hymn addressed to the thousand-headed male (Sahasra Sírsha Purusha) agrees with Viráj, and in another with Brahmá, and elsewhere we find it addressed to Vishṇu or Náráyaṇa. So his wife S'atarúpá (Centiforma)—a fit epithet for the consort of Sahasrarúpa, *milleformis*—Viráj is represented in one place as his progenitrix and wife of Brahmá, and in another as a daughter of the same and consort of Svayambhuva Manu, identified with Viráj.

Notwithstanding the inextricable confusion, as shown above, in which the persons of Viráj and his consort are involved, a careful study of the subject and patient inquiry into the mists of fiction, which inseparably attend the character of Viráj in every theory of the S'ástras, will enable us to find the true person of this deity, from the fictitious and pretended ones imposed upon him in sectarian works, each claiming the title for its respective divinity, which it attempts to glorify above the rest. Thus the Brahmities invariably honor Brahmá with that title which the Vaishṇavites contend to reserve for their adored Vishṇu or Náráyaṇa, and the Krishṇites of late for their favourite deity, as also for his offspring by Rádhá. While on the other hand the S'ivites lay a claim to it, not alone for their god but also for his pigmy son Gaṇeśa, the Janus of the Hindus. They also denominate their goddess Kálí by the name of S'atarúpá. The Mánavites or Adamites do not scruple to call the great ancestor of mankind by that august name, and the great mother of the human race by that of S'atarúpá.

In the Vishṇu Puráṇa, says Dr. Wilson, "Vishṇu is said to be the first Purusha or spirit who, in association with Pradhána—matter, becomes male and female, *i. e.* active and passive energies for the creation of the world in the egg." "This system," adds he, "is conformable to that anciently maintained as explained in the opening of Manu, substituting Vishṇu for Brahmá." The same sort of reasoning applies in the case of Viráj also, who is represented, (*vide* Moore's Pantheon) to be a bifurcated being half male and half female, sometimes joined together and at other times in separate forms. In disregard, therefore, of the persons, severally designated with the title Viráj (for we find not only the other gods but potentates of the earth oftentimes honored with that title), and in exclusion of every consideration respecting the different forms in which he is exhibited, we must satisfy our

curiosity concerning him with a bare description of his nature and attributes, according to the import of the word and its definition given in the S'ástras, with an exposition of the system of religion which is promulgated under that name in the Puráṇas and the Vedánta, together with its analogies in other Asiatic and European systems.

Viráj, as the word signifies (*virajati* = *regit* from the root 'rajri' = *regere*) means the ever-reigning ruler or sovereign of the universe, be he whoever he may, whose entity is composed of three natures : *viz.* the intellectual or *chaitanya*, the spiritual or *Váíśvánara*, and a concrete gross nature, *sthúla śaríra*, which respectively constitute his omniscience, omnipotence, and omnipresence throughout the utmost bounds of existence. He is also considered as Viśva constituting the individual souls of the Viśvedevás or different orders of gods or supernatural beings which subsist in him, and is sometimes represented as Mahá = *magnus* or Kshudra = *parvus* in the relation of father and son, as he fills a greater or lesser sphere, the whole universe or a part, and both of the same nature and properties.

Such being the import of the word according to its definition, Viráj proves to be the lord of the universe coeval with its creation, but whose essence, instead of dying away with the dissolution of the material world, as the Pantheist says, will continue for ever with the entity of its divine origin to all eternity. He proves also, from the joint testimony of the S'ástras given in the following pages, to be the automaton or moving principle of the visible world, whose body, as the poet figuratively expresses it, "is nature, and whose soul is god." He may be called both great and small, agreeably to our conception of him presented to our enlarged or limited faculties ; and as infinity is beyond the conception of a finite being, we, for the sake of meditating on his nature, can assign to him a greater or a lesser magnitude of a whole or part, according to the powers of our understandings, for he is "as great in the earth as in the ethereal frame." The form of Mahavirát is no more than the macrocosm of European philosophers, which comprehends the whole of the visible world, and the Kshudravirát agrees exactly with the microcosm of metaphysicians, which Dr. Reid, like the Vedántists, applies to Man or Manu who is an aggregate of the intellectual and physical natures of Viráj. The obvious manifestation of the deity in the face of nature, though of itself evident to the meanest understanding from every object of creation by which on all sides we are beset, is yet so mystified by the reveries of theologians, and the rhapsodies of philosophers on the one hand, and so diversified by the discordant descriptions of poets and obscured by the conflicting accounts of mythologists on the other, that this confused chaos of abstract mysticism of the Vedánta, and the contradictory myths of the Puráṇas would well nigh destroy each other, and leave a void in the belief of the Virájian religion, as it has

already done in the minds of the vulgar and ignorant, had not the irresistible light of natural theology showed its superiority over every other scheme of religion to the saints and sages of all ages and countries, and preserved its relics among the learned and superior classes of the Hindus. The truth of the self-manifestation of the deity in the universe forms the pith and marrow of the Virájian doctrines, (Virádmata) and is in unison with the true, rational, and natural religion of all mankind, whether deduced *à priori* from a pre-existent cause to his work, or inferred *à posteriori*, from the works of nature to a superintending agent.

The deduction of Virájism from its fountain head of Brahmissm by the analytical method pursued by the Vedánta like all other ancient schools, is not only too abstruse for common comprehensions, but too intricate and mazy on account of its concatenation of causes and effects to several successive steps or gradations of being. I have therefore followed the modern method of induction in the investigation of Virájism as it is presented to us, and then attempted to resolve it to the main source whence it sprung. "The world subsists in and is the abode of God," is a main tenet of the Virájian theology; and the universe like a mirror not only reflects God's image, but refracts it to every observer in it. The want of such a display of divine attributes either in the works of nature before us, or in the construction of our intellectual, mental, and bodily faculties, would undoubtedly lead us to form a very different ideal of divine nature—different from the light of nature, and therefore of truth, and as different from each other as those propagated by the false dogmas of pretended revelations, and as various and uncertain as those introduced by the endless speculations of philosophers. A religion or system of doctrines teaching the mysteries of divine nature inconsistent with the light of nature, may seem too grand and sublime to common capacities, too amusing to the speculative, and may be also very good in the abstract, but it can neither appeal to our comprehensions unless justified by the light of nature, nor be of practical use to us, unless it appeal to our own natures and the nature of things. The pure mysticism of the Vedánta and Súfism, and the ideal spirituality of a Plato, a Berkeley, and others, may be suitable to intellectual and spiritual beings of higher orders placed in other spheres as cherubs, seraphs, and other denominations of the holy choir; but a being of this material world, confined to this sublunary sphere, requires a religion adapted in every sense to his comprehension and well suited to his nature, as that inculcated by the Virájian or natural theology.

The admirable Sir W. Jones has given us an extract of European theology from the writings of the illustrious Mr. Neckar which I shall quote in this place as best calculated to give a just idea of the Natural theology of Viráj in the glowing language of a modern philosopher. "*Considering themselves as an emanation from that infinite Being, they*

would cherish the idea of a God, who created, who regenerates, who *preserves* this universe, by invariable laws, and by a continued chain of similar causes, producing similar effects, who pervades all nature with his divine spirit, as an universal soul, who moves, directs, and restrains the wonderful fabric of this world. The blissful idea of a God sweetens every moment of our time, and embellishes before us the path of life; unites us delightfully to all the beauties of nature, and associates us with everything that lives or moves. Yes; the whisper of gales, the murmur of waters, the peaceful agitation of trees and shrubs, would concur to engage our minds and *affect our souls with tenderness*, if our thoughts were elevated to *one universal Cause*, if we recognised on all sides the works of *Him whom we love*, if we marked the traces of his august steps and benignant intentions, if we believed ourselves actually present at the display of his boundless power, and the magnificent exertions of his unlimited goodness.”

I am confident that the Súfí and Vedántist would consider this rhapsody as an epitome of their common system, for they concur in believing the Spirit of God to pervade the universe, and to be always immediately present in his works, and consequently always in substance, and the souls of men (jíva) though differing infinitely in degree, yet not at all in kind, from the divine Spirit of which they are particles in which they move, and in which they will be ultimately absorbed.

The ubiquity of the divine Soul containing the grand arcanum of the Vedánta and Súfí theologies, is the invariable theme of oriental poetry and philosophy, for when the Veda says “He is in and yet out of all”, it fully agrees with the Urdú poet Mír Hasan in maintaining his spiritual presence in all material bodies, yet different from all matter :

“He is neither in the stone nor in the gem,  
Yet shines alike in every hue the same.”

And while the Vedántist in his ecstasy beholds everything as an image of his Maker, the Súfí, in his religious rapture, sees nought but the essence of his God spread all around him.

But the advocates of Pantheism are apt to construe the inseparable union and diffusion of the essence of Viráj over the material world, whether exhausted or unexhausted in nature, as a real, material, and physical pantheism, and the untangible universality of Vaisvánara (ζωτικός) the vivifying and animating soul of the universe, as a spiritual, ideal, and intellectual pantheism. But in the zeal of maintaining their favourite theories they entirely forget, that the perfect, immaterial, and incorruptible essence of a spiritual nature, though so closely connected with the material world, as supporting, sustaining, vivifying and moving all its parts for evermore, cannot be assimilated to imperfect, gross, dense, and motionless matter, by its pervasion over the whole, which means but the omnipresence of the

spiritual essence and not its transubstantiality into matter. For the text says “The spirit of Viráj, presiding over all material forms, is said to be embodied in the shape of the universe, but when that ever wakeful soul is said to preside over individual souls on earth, he is understood as a superintending spiritual substance.” The Commentary on the above passage states: “Viráj Purusha’s filling the world with his substance signifies, his presiding over individual souls in a divine and not material form.” This explanation proving the spirituality of Viráj’s essence, keeps him aloof from the charge of materialism.

The atheistic pantheism of Spinoza maintaining the absorption of the infinite god (Brahm) in nature is entirely ignored by the Vedas, for it has been inveighed against by Dr. Rájendralála Mitra in the introduction to his English version of the Ch’hándogya Upanishad, where he maintains a Theistic Pantheism by upholding the existence of the finite world in the infinite essence of God. “Uddálaka,” says he, “instead of supposing with pantheists the absolute consubstantiality of God and Nature,—of God and the whole universe being of one and the same substance—makes the Deity create the universe first, and then shed out as it were, a ray of his light. His doctrine in short, is not the absorption of the infinite into the finite—of God in Nature—but of the finite in the infinite—Nature in God.” Spinoza with his iron logic has fallen into a downright fallacy by supposing the extinction of the divine essence and personality by their pervasion or diffusion over the universe, because the Veda, granting even the infinity of the universe, declares God is perfect and so is the universe which is derived from him, as a prototype of the divine archytype. The subtraction of the perfect from the perfect leaves the remainder perfect. This doctrine of the Veda though a seeming paradox, is however true of infinite quantities, for if you take infinity from infinity, the remainder is also infinity.

The terminology of the Vedas using the word emanation for causation or creation, and diffusion and pervasion for omnipresence, as also the use of the ablative case for the instrumental, has oftentimes misled the learned to understand the Vedántic theism as a material pantheism. But the literal acceptation of such grammatical and verbal terminations cannot fail also to bring the charge of pantheism home to the Bible and other sacred writings, where the language is glowing and elevated.

Virájism is sometimes liable to the charge of finitism, from not having existed prior to the creation, but being coeval with the existence of the finite world, to which he is said to be subservient as the world is subservient to him. All this is very true, because Viráj had no being before the creation of the world, but the Eternal Being that had an existence before creation manifested himself either as Viráj or governor of the world after he had created it, or emitted a spark of himself for presiding over it. In the

former case it must be infinite and in the latter case it is equally so, being an effluence of the same nature, wherefore he is called *Avyaya* or imperishable, even after the dissolution of the world.

From the above reasoning, *Virájism* falls under the charge of a third kind of Pantheism, called the Dualistic, ascribing the co-existence of the finite world and its infinite soul, as the passage says “though *Viráj* is infinite, yet he is inseparably connected with the finite world.” But this is a false objection raised by materialists, as two co-eternals and co-infinites are impossible in nature, one of them, *i. e.* the creative power must be anterior to the created object, and united to it in spirit for its government. Hence it is no dualism but monotheism.

Again *Virájism* is brought under the charge of materialism from *Viráj*'s being the product (*Kárya śaríra*) of the partition and combination (*pañchí karaṇa*) of the five atomic principles or elementary bodies of the material world, just as the material force of bodies is produced by the union of substance and particles. But it must be borne in mind that the *Viráj* spoken of in the *Sástras* as a *Purusha* or sensible spirit cannot be the result of any mechanical or chemical force: and he is said to be *chaitanya* or intelligent soul, which can never spring from galvanism or electricity. He is styled the mundane soul, which must be a particle or modification of the eternal, self-existent supreme soul of God (*Brahm*).

The multiplicity of divine personages from *Brahm* to *Viráj* and the plurality of individuals in the person of the latter, *viz.* a *Vaiśvánara*, *Viśvarúpa*, and *Viśva*, all tend to prove both *Brahmaism* and *Virájism* as regular polytheistic systems, notwithstanding their pretensions to simple monotheism.

In refutation of this charge of polytheism I may mention that the Hindus consider these gradations of divine beings, not as so many independent, self-existent persons, but as modifications of the Supreme being, and entirely dependent and subordinate to him for the purposes of creation and the preservation of the universe. The Hindu never ventures to declare them as all co-eternals or co-omnipotents with the Supreme soul. Therefore if the Christian Trinitarian with his creed of three co-existent and self-independent persons in the triad is viewed as a monotheist, why should not the Hindu Unitarian with his faith in the triads be reckoned so likewise?

Another objection that is raised against *Virájism* with any degree of plausibility, is that of idolatry from the representations given of *Viráj* in the *Puráṇas*. But is there any possibility of making an idol with a thousand heads, hands, eyes and feet, and whose dimensions are as extensive as nature herself? Does the description of the Being in the *Psalms* “whose canopy is the Heaven and whose footstool is the earth,” amount

to idolatry? Does the language of the Bible attributing hands, feet, eyes and ears to the Most High savour of idolatry? The answer is no; these descriptions are but figures of speech. In this case I see no cause why this reasoning should not equally apply to Viráj. Although I have made many personal enquiries and consulted all the authorities on Hindu Mythology known to me, I have been unable to hear of, or discover, any mention of an image of Viráj, with the exception of the colossal figures in the caves of Elephanta, and these are only supposed to represent Viráj.

*Viráj worship.*—The worship of Viráj, like those of the other divinities of the Vedántic Triad, is positively enjoined in the S'ástras as an essential duty of the twice-born or higher classes of Hindus. It is absolutely requisite for every Bráhman to recite the Purusha S'ukta or Purusha Medha S'ukta—the Vedic hymn addressed to *Virát Purusha*—the first male, in his daily rituals, and is as indispensably necessary as the Gáyatrí, the essence of the Vedas, and the creed of all Bráhman, to be repeated in their daily ablutions and worship of Vishṇu. There is no Bráhman, however ignorant he may be, that has not got the Gáyatrí and the first stanza or at least the first hemistich of the Purusha S'uktá by heart, to be muttered with his sandhyás or daily prayers in the morning or evening.

The Trinities of the Veda and the Vedánta being much more concerned with the sacred scriptures and theology of the Hindus, than the other deities connected with their mythology, their worship is consequently confined with the learned few, while that of the other is widely spread among the lower classes of the people. Hence the worship of the supreme Brahm, which in the Vedic ages had been popular among Bráhman, was during the Puránic periods, driven to the woods and forests, where it was restricted to religious recluses and ascetics, till it was brought back and its worship re-established among the learned by the celebrated S'añkaráchárya of the Deccan, and lately introduced among the secular Hindu public by the philanthropic Rámamohana Ráya, from whom the first Bráhmya Samáj of Calcutta had its origin, and who was the prime mover in the wide and increasing dissemination of the truths of this primeval religion among the educated and intelligent classes of the people.

The religion of Brahmá too, which had been in full force among the ancient Hindus was latterly supplanted by S'ivitism from many parts of India. (*Vide* As. Res., vol. 6.) It was re-established afterwards in the Deccan under the name of Hiranyagarbha adoration, until it was entirely suppressed by the zeal of the Unitarian S'añkaráchárya, as is mentioned in the S'añkara Vijaya of Anandagiri, Chap. XI. It was, however, again revived by Mádhava Achárya, under the appellation of Brahma Sampradáya or Mádhváchári, as Wilson describes in page 87 of his sketches of the "Hindu Sects." The worship of Brahmá as god of fire, or Vulcan of the Hindus, still



continues in Bengal, particularly where incendiaries grow frequent. Brahmá or Hiranyagarbha, says Wilson, is particularly revered at Pokhar in Ajmír, and also at Bithur in the Doáb. Vide id. p. 12.

The worship of Viráj is purely mental, without any visible form, symbol or figure. It was greatly in vogue during the Vedic period, when the Purushamedha and Ásvamedha sacrifices were in use, as the Vedas severally attest. At present the god Vishṇu, the second person of the "mythological triad," and possessing the attribute of the preservation of the world, is identified with Viráj, and worshipped under that name in the Purusha Sūkta hymn. The form of Viráj displayed in the person of Kṛishṇa, an incarnation of Vishṇu, tends also to corroborate this identity. The Mahábhárata furnishes us with instances of the manifestations of Viráj adored by the Páṇḍavas and gods of all orders.

In the Deccan, and particularly at Berar, there is still extant a Viráj-worshipping sect, where notwithstanding the propagation of Hinduism much later than in Northern India, the forms of the ancient and primary modes of worship, with the usages and customs of the Vedic times, are preserved entire from the innovations and changes of the North.

Authorities inculcating the necessity of worshipping Viráj may be quoted in great numbers from different Sástras, but for fear of tiring the patience of the reader with a recital of mere injunctive precepts without their proper formulæ, I will note but a few to show how explicitly a Bráhmaṇ is enjoined to pay his adoration to that deity from the earliest times, in different Sástras. Manu says, the recital of the Purusha hymn exculpates a man from every sin.

"Whoever daily recites the hymn addressed to the Virát purusha, being solely intent upon him in heart and mind he verily pleases the god, and thereby avoids the miseries of life and obtains the heaven of Vishṇu afterwards."

"Whoever without recital of the hymn to the Purusha, either bathes or worships Vishṇu, all his acts become null and void."

"Whoso worships Viráj with recital of the Purusha hymn, and scatters flowers and water upon his offerings, he has verily worshipped the whole universe, with whatever exists or moves in it." (Viráj being an epitome of the whole.)

"Whoso offers flowers or sprinkles water with recital of the Purusha hymn, to the gods, he does them full adoration."

"Let men worship Hari, who is without beginning, middle and end, with the *Yadvishṇu* mantra and *Purusha sūkta* hymn, because in the whole Veda there is nothing like these."

I give below an abridged translation of a few stanzas of the Purusha Sūkta or Universal prayer from the *Áraṇya Gána* of the *Sáma Veda*, taken from "Ward on the Hindus," in Vol. 1, p. 289.

“ Possessed of innumerable heads, innumerable eyes, and innumerable feet, Bramha fills the heavens and earth and dwells in the human breast. He who knows all, and whatever was, and whatever shall be, and is separate from all. In his separate state he exists in a threefold form above the universe, the fourth part is transfused through the world. He is therefore called the great being ; his command is the water of life. From him proceeded the Virat purusha, He is the source of universal motion ; he is not separate from the universe ; he is the light of the moon, of the sun, of the fire, of the lightning, and of all that shines. The Veda is the breath of his nostrils : the primary elements are his sight, the agitation of human affairs is his laughter, and his sleep is the destruction of the universe. In different forms he cherishes the creatures, as in the form of fire he digests their food ; in the form of air he preserves their existence, in the form of water he satisfies them, in the form of the sun he assists them in the affairs of life : and in that of the moon he refreshes them with sleep. The progression of time forms his footsteps : all the gods are to him as sparks of fire. In the form of fire he cherishes the gods (fire is said to be the mouth of the gods) ; therefore I bow to him who is the universe ; to the gods who dwell in heaven I bow ; to the gods who dwell in space I bow ; to the gods on earth I bow ; to the regent of waters I bow ; to the gods who guard the region I bow.”

The Ch'hándogya Upanishad, in Section XVIII, adores him in the following form : “ Verily of that All-pervading Soul, the heaven is the head, the sun is the eye, the wind is the breath, the sky is the trunk, the moon is the fundament, and the earth is the feet. The altar is His breast, the sacrificial grass constitutes the hair of His body, the household fire forms His heart, the Annáhárya-pachana fire forms His mind, and the Ahavaniya fire forms His face.”

The Araṇyaka Upanishad describes the sacrificial horse as a form of the Virátpurusha.

Manu, in the first chapter of his Institutes, containing both the early Theogony and cosmology of the Hindus, gives the following account of the genesis of the world, and the origin of Viráj, as in the translation of Sir W. Jones :

*Verse 8.* He (Brahm) having willed to produce various beings from his own divine substance, first with a thought created the waters, and placed in them a productive seed :

*Verse 9.* That *seed* became an egg bright as gold, blazing like the luminary with a thousand beams ; and in that egg he was born himself, *in the form of* Brahmá the great forefather of all spirits.

*Verse 10.* The waters are called *nárá*, because they were the production of Nara *or the spirit* of God, and since they were his first *ayana*

or *place of motion* he thence is named Náráyana or *moving on the waters.*

*Verse 11.* From that which is the first cause, not the object of sense, existing *every where in substance*, not existing to *our perception*, without beginning or end, was produced the divine male, famed in all worlds under the appellation of Brahmá.

*Verse 13.* And from it's (egg's) two divisions he framed the heaven *above* and the earth *beneath*, in the midst *he* placed the subtle ether, the eight regions, and the permanent receptacle of waters.

*Verse 32.* Having divided his own substance, the mighty power, became half male, half female, or *nature active* and *passive*, and from that female he produced Viráj.

*Verse 33.* Know me, O most excellent of *Bráhmans* to be that person, whom the male *power* Viráj, having performed austere devotion, produced by himself; Me the *secondary* framer of all this *visible world.*

*Verse 34.* It was I, who, desirous of giving birth to a race of men, performed very difficult religious duties, and first produced ten Lords of created beings, eminent in holiness.

*Verse 35.* Marichi, Atri, Añgiras, Pulastya, Pulaha, Cratu, Prachétas or Daksha, Vasíshtha, Bhṛigu, and Nárada.

*Verse 36.* They, abundant in glory, produced seven other *Menus*, together with deities, and the mansions of deities, and *Maharshis* or great Sages unlimited in power.

*Verse 51.* He, whose powers are incomprehensible, having thus created both me and this universe, was again absorbed in the supreme Spirit, changing the time of *energy* for the time of *repose.*

*Verse 52.* When that power awakes (*for, though slumber be not predicable of the sole eternal Mind, infinitely wise, and infinitely benevolent, yet it is predicated of Brahmá figuratively, as a general property of life*) then has this world its full expansion; but when he slumbers with a tranquil spirit, then the whole system fades away.

*Verse 53.* For, while he reposes *as it were*, in calm sleep, embodied spirits, endued with principles of action, depart from their several acts, and the mind itself becomes inert.

*Verse 62.* Swáróchisha, Auttami, Támara, Raivata likewise and Chácshusha beaming with glory, and Vaivaswata, child of the sun."

This account of the creation and the creative powers employed in the process, very nearly corresponds with the description of the creation given in the opening chapter of the book of Genesis, with the slight reversion of the creation of water before that of heaven and earth, which in the Mosaic account is described as increate, as chaos itself. "The Spirit of God moved on the waters" agrees almost verbatim with the words of the Bible

*wa-rúh elohím merah̄hefet 'al-pené tehom.* The spiritual essence is the first developement of the divine soul (Brahm), that which is, filling all infinitude and existing from eternity. All Sanskrit authorities from the Veda to Kálidása speak of water as offspring (nara súnava,) or first creation (Srish-tirádyá) of the Spirit of God, which is thence called Náráyana, Vishnu, Jalasáyí, &c., producing the mundane egg within the waters of the deep. This person of the Godhead agrees with the Holy Spirit of the Scriptures, who begat the mundane egg in the womb of the watery abyss, as Milton describes in Books I and VII, of his *Paradise Lost*.

“—— with mighty wings outspread,  
Dove-like sat'st brooding on the vast abyss  
And mad'st it pregnant.

“—— but 'on the watery calm'  
His brooding wings the Spirit of God outspread,  
And vital virtue infused and vital warmth,  
Throughout the fluid mass.

The next person is the first-begotten by the Spirit of God under the names of Brahmá, Hiranyagarbha, Sútrátmá, &c. He is mentioned as the first male, and described as the creator of everything that was created. This person of the Godhead agrees with the “only begotten Son of God”, or rather of the Holy Ghost, as we read in Matthew, “for that which was conceived in her, is conceived of the Holy Ghost.” He is spoken of by John the evangelist as the λόγος = Word, and Creator of all things. “In the beginning was the Word, the Word was with God, and the Word was God. All things were made by him, and without him was not any thing made that was made.”

Hence the λόγος is regarded by Platonising Christians as one of the Demiurgic authors of the world, an agent or Aeon, employed by the Supreme Deity in the creation of the universe like Brahmá, although the majority of Christians will have the “begotten Son” to be co-eternal with the Father. The last person of the godhead—Viráj, must, according to the Bible, be either the image of god “in which created he him,” *i. e.* Adam or Adima, agreeing with Svayambhuva Manu, the first man according to the Matsya and the Padma Puráñas.

The authorities next in importance to Manu are those of the Puráñas, which contain the historical, legendary, traditional, and mythological accounts of the Hindus, and which are invariably consulted by them in all matters concerning history, polity, law, jurisprudence, morality, and religion. The Puráñas, however, are so blended with myths, fables and fictions, that it is hardly possible to separate truth from falsehood. The preceding account by Manu is sufficient for all purposes, as on the authority of the

Vedas it is said to be uncontrovertible, and no authority contrary to it is to be deemed valid.

The Brahma Vaivarta, a comparatively recent and Vaishṇavite Purána in which Kṛishṇa is extolled above all other gods, and identified with Náráyana, makes Mahá Viráj the offspring of that god by his consort Rádhá in Goloka, and progenitor of Brahmá, Vishṇu, Śiva, and other gods. (*Vide* Aufrecht's analysis of the said work for his account of Viráj, "Radhae filius Kṛishnae pars sedecima et ejus progenies.")

The following account of the nativity of Viráj is given in the third chapter of the Prakriti Khaṇḍa of the said Purána:

"The egg remained in the water a whole age of Brahmá, and then on a sudden it burst into twain, from which issued forth an infant bright as millions of suns, a suckling babe, crying with hunger. The lord of the world being thus exposed in the water like a child abandoned by its parents, looked upwards like a helpless orphan. He the Great Virát, then swollen in bulk, more than the bulkiest object, became huger than the hugest body, in the same manner as an atom which on the one hand is minuter than the minutest particle, forms the hugest body on the other. He was the receptacle of innumerable worlds, he seemed the Great Vishṇu in his nature, and was a sixteenth part of the essence of Kṛishṇa. Every pore of the hairs on his body exhibited a world of worlds, which Kṛishṇa himself was unable to number. For it may be possible to count the grains of sand on earth, but not the worlds, the Brahmás, Vishṇus, and Śivas, that grew in his person. His body was composed of the universe stretching from the highest Empyrean to the lowest Tartarus, and called the mundane egg, with Brahmá, Vishṇu, and Śiva contained in it."

The same Purána gives us two other accounts of the different minor or Kshudra Virájes, one of whom was born in a pore of hair in the body of the major and the others in every world which appeared in the pores of hair upon him. The seventh chapter of the said Purána, describes the formation of the earth from the body of Viráj, in contradiction to that of Madhu-kaitabha as Aufrecht mentions. "Terra ex illuvie, quae in corpore Virájis in aqua stantis adhærebat, orta est."

The Matsya Purána, which has been analyzed by Aufrecht in No. 95, of his Catalogus Codicum Sanscriticorum, gives the following account of Viráj in the third chapter.

"De creatione a Brahmane facta. Cui ut Sávitrim sive Satarúpám undecunque intueretur, quatuor (immo quinque) facies oriuntur. Eorum filius Manu Sváyambhuva (aliis nominibus Viráj sive Adhipúrusha appellatus) nascitur, a quo reliqui Manues descendunt."

That "Brahma the creator took Sávitrí or Satarúpá for his wife, who bore Svayambhuva Manu, who was also called Viráj or the First Male, and

from whom the other Manus had descended.” That “He the Great Brahma” divided his person in twain and became half male, and half female. This female was severally called by the names of Sávitrí, Śatarúpá, Gáyatrí, and Brahmání. That “the soul of the world, *i. e.* Brahmá passed a long time with her and in process of time begat Manu, who is likewise called Svayambhuva and also Viráj the first male.” And that he on his turn produced fourteen others Manu, Svarochisva, &c., who had the patronymics of Vairájás or Svayambhuvas given to them. I omit giving the other accounts relating to the creation in this Purána, as they coincide in almost every particular, except in the gradation of persons, with the account given by Manu.

The third chapter of the Śrishti Khaṇḍa of the Padma Purána also corroborates the account given in the Matsya Purána, with regard to the identity of Viráj with Svayambhuva Manu springing from Brahmá, and taking Śatarúpá to wife. Thus Brahmá then produced from his essence Svayambhuva Manu identical with himself, who became king for the preservation of the universe, and begot a sinless girl named Śatarúpá, whom Svayambhuva took as his wife.” In this Purána Brahmá himself is said to have produced the other Manus, *viz.*, Brigu, Pulastya, Pulaha, &c., and not through Svayambhuva Manu as stated in the Institutes or the Matsya Purána. But there is no mention here by whom he begot them. It mentions, however, of Brahmá’s creation of another supernatural being before that of the Manus, who was called Rudra, and who was as brilliant as the midday sun, and had a formidable and bulky body, half male and half female. This person can be no other than Viráj, though he did not propagate the Manus as his race. Rudra is another name for Śiva, who is acknowledged by the Śivites as Viráj in the Rudrayámala Tantra. In the Vishṇu Purána, Vishṇu is said to be the first *puruṣa* or spirit, who with association with *pradhána* matter, becomes male and female for the creation of the world in the egg. This Vishṇu, says Wilson, is the same as the Brahmá of Manu which can never be the fact, as it is the popular belief, supported by the best authorities that Vishṇu is identical with Viráj.

The great epic Mahábhárata presents us with two striking instances of the manifestations of *Virát* and *Viśvarúpa* in the person of Kṛishṇa, who had given himself out to be an incarnation of Náráyana, Vishṇu, or Viráj. In chapter 130 of the Udyoga Parva, he is mentioned to have assumed the first form, in order to intimidate the haughty usurper Duryodhana, who had plotted to arrest his person. “Think not oh! foolish prince,” said he, “that I am alone:—the Suns, furies, Vasus and Rishis all accompany me. Thus saying he laughed aloud when lo! unnumbered spirits like flashes of lightning issued forth from his refulgent body. Brahmá appeared as burning on his forehead, and the Rudras shone forth from within his breast.

On his right arm were seated the ruling divinities of the world, and his countenance exhibited the images of Agnis, Adityas, Vasus, Sádhyas, Indras, Ásvinas, Maruts, and Viśvedevás, or all orders of deities, with an innumerable train of Yakshas, Rákshasas, and Gandharvas. Arjuna, holding his bow and deadly darts, stood on his right hand, and Baladeva with his plough on his left. The sons of Páṇḍu appeared seated on his back, and his front showed the mighty warriors of the Vrishṇi and Andhara races. In his palm he held the discus, club, śakti, and other weapons. When behold! sparks of living fire, mixed with fume and smoke fled on all sides from his nostrils, ears, eyeballs, and the pores of his body. The assembly of mighty monarchs closed their eyes from fear, at the sight of the terrific cosmoform of Kṛishṇa. All were seized with fear save the sages, Rishis, Bhíshma, Droṇa, and Sanjaya, who remained fearless because of their faith in the godhead of Kṛishṇa, who had favoured them with clairvoyance [divya-chakshu].”

So in the Bhagavad-Gita—

“The mighty compound and divine being Hari, having, O Rájá, thus spoken, made evident unto Arjuna his supreme and heavenly form; of many a mouth and eye; many a wondrous sight; many a heavenly ornament; many an up-raised weapon; adorned with celestial robes and chaplets; anointed with heavenly essence; covered with every marvellous thing; the eternal God whose countenance is turned on every side! The glory and amazing splendour of this mighty being may be likened to the sun rising at once into the heavens, with a thousand times more than usual brightness. The son of Páṇḍu then beheld within the body of the God of Gods, standing together, the whole universe divided forth into its vast variety. He was overwhelmed with wonder, and every hair was raised on end. He bowed down his head before the God, and thus addressed him with joined hands.”

Another part of this epic presents us with the macrocosm or Viśvarúpa of Kṛishṇa before the assembled deities and monarchs, in the Sabhá Parva on the occasion of the Rájasúya ceremony of the coronation of Yudishthira. In Wilson's *Religious Sects of the Hindus*, page 30, I find Virája as a name of one of the six qualities of the subtle form of Vishṇu or Kṛishṇa, and meaning absence of human passions synonymous with Virága. Instances like this, however, can be multiplied to any amount in proof of the identity of Viráj with Kṛishṇa and Vishṇu, but I think those already deduced are sufficient for the purpose.

In the Gaṇeśa Purána, Viráj is represented as incarnate in the form of Gaṇeśa, the god of the elephant head, for the purpose of destroying a certain demon. In chapter 62, called the Virád-darsana, the following description of Gaṇeśa's person as Viráj is given.—“As the demon was thus

pondering in himself, he beheld before him the form of Viráj, touching the sky with his head, his feet rooted in Tartarus, his ear-holes containing the cardinal points, and huge forests forming the hairs on his body. The orbits of heavenly bodies appeared as circles on his person, and the wide seas looked as drops of sweat on his body, millions and millions of deities sporting on the tips of his fingers and nails, and the fourteen spheres of planetary bodies in the universe revolving in his belly. This being then snatched the demon and killed him in a trice, as children do bugs with their nails."

The Vishṇu Purāṇa, which is devoted to Vishṇu, represents that god as Viráj in the incarnations of Kṛishṇa and Baladeva. It says that the gods being persecuted by the demon Kaṁsa complained to Vishṇu of their grievances, who, in reply, told them that he will undertake to quell the arch-fiend by assuming his form of Viráj in his incarnation of Kṛishṇa at Vrindāvana, and forthwith showed his *Viráṭrūpa*, which the gods hallowed and adored.

Now as regards his consort Śatarúpá, [centiforma] the female personification of material force [śakti], as Viráj is the male prosopopœa of spiritual energy, I have to mention that the words hundred and thousand in the appellations of both are mere metonymies of determinate numbers for indeterminate ones by figure of speech, as both spirit as well as matter can assume an infinity of shapes and forms. This female, in the various authorities quoted above, is sometimes made to represent the wife of Brahmá, at other times of Viráj and lastly of Svayambhuva Manu. But Moore, in his Hindu Pantheon, takes her for the wife of Viráj purusha only, and says, on the authority of Colebrooke, that the notion of Viráj dividing himself into male and female forms occurs almost in every Purāṇa, and the colossal figure in the cave of Elephanta bears relation to this division and re-union of Viráj. The partition of the body into male and female halves may very likely lead us to suppose this person to be Brahmá whom Manu has represented to be divided into two epicine halves, as also Svayambhuva Manu, the first man or Adam of the Hindus, whose left half, [rib or side] gave birth to the mother of mankind. But we know for certain on the authority of Manu that Viráj was not the same with his progenitor Brahmá, nor identical with his progeny Svayambhuva, whom "Dára Shikoh" says Sir William Jones, was persuaded to believe, and not without sound reason, to be no other person than the progenitor of mankind, to whom the Jews, Christians, and Muhammedans unite in giving the name of Adam. Therefore Śatarúpá, who is designated by the special title of Rajdáríká or wife of Viráj, in the Rudra Yámala Tantra, could not be the consort either of Brahmá or Svayambhuva, as represented in the confused accounts given of her in the different Purāṇas, the inconsistencies of which are so apparent,



and the absurdity of identifying a god with a man so evident, as not to require an explanation.

The perfect coincidence of the description of Rajdáríká with that of her husband confirms the belief of her being a co-partner of Viráj only, as will plainly appear from the following extract :

“ She had millions of Vishṇus on her right arm, and a million of Brahmás on her left ; a million of Sivas on her head, and as many Indras at her feet. Millions of moons shone in her nails, and as many suns in her eye-balls. Her worshippers addressed her saying “ Save us, Oh ! thou source of the world and consort of Viráj, that givest birth to millions of Brahmás, Vishṇus, and Sivas, in thy hollow bowels.”

The difference of sex in the Hindu deities is assigned to the same reason, which Proclus mentions concerning the Greek and Roman divinities, in *Timæus*, p. 290. “ The division of male and female comprehends in itself all the plenitudes of divine orders ; since the cause of all staple power and identity, and the leader (*χόρηγος*) of being, and that which invests all things with the first principles of conversion, is comprehended in the masculine order. But that which generates from itself all various progressions and partitions, measures of life, and prolific powers, is contained in the female division.” Here we see all the gods from the supreme being downwards not only having a female energy but inseparably joined with it, as in the person of Adonis in the Orphic hymns.

Mention of Virát-kshetra, the site of Viráj's nativity, the scene of his incarnation, and the field of his exploits is often made in some of the Puráṇas. The *Adhyátma Rámáyana* describes the sanctity of the place in chapter 84, which has been noticed by Dr. Aufrecht under No. 74 of his *Catalogus Codicum Sanscriticorum*. The *Bráhma Puráṇa* mentions it to be situated at the confluence of eight streams, as Aufrecht says in p. 19 of the said Catalogue “ ad Virája regionem, prope octo fluminum confluentem sitam, proficiscitur.” In the *Káka-rudra-samváda*, it is mentioned as contiguous to Chola, Videha, Kerala, &c., and to be under the constellation Sagittarius, with Káñchí, Karṇáṭa, &c. The *Virát-bhúmi*, or land of Viráj, is famed in the Puráṇas for its production of diamonds which are thence called *Virátajas*, and which justifies the supposition of its being situated near Golconda, celebrated also for its diamond mines. The place in the modern Geography of India is Berar, in the Deccan, and is called Berár, Borar, and Boráḍ, by the natives, and there is every reason to suppose this district to be the birth-place of Viráj, and more so, from the indisputable fact of the origination of all the early incarnations of Vishṇu having taken place in the Deccan, then known as the land of demons. The *Virát-bhumi* is also called the *Matsya-desa*, or fish country, in the *Mahá-bhárata*, an appellation which the inhabitants of Bagurá (Bogra), a district

in the north of Bengal, claim for this tract of land, because its streams teem with fish.

The accounts of the origin of the world, with those of its creative agencies, and created bodies given both by Manu and Moses, are mere allegories of the natural order of things, which require some explanation. In the chaotic state of things there existed only the eternal and infinite soul of god [Brahm] filling all the 'tohú wa-bohú', the null and void, and overspreading the whole with the immoveable, inactive, and all-pervading essence of his inscrutable nature, his entity and intellect the source of power. For knowledge, says the father of modern philosophy, is power, and infinite knowledge therefore must be the fountain of infinite power. He, wishing to create the world, first created the air, represented as the first development of the all-encompassing soul in the form of the spirit, the main source of motion and force, to give mobility to inert substance. To this followed the production of water, the atomic principles of which are conceived in the bosom of ether, which being agitated by the force of air or spirit of "Náráyana," conceived the latent heat, represented as Brahmá or god of fire within its bosom. This heat in its turn gave birth to Vaiśvánara the vivifying fire. And lastly the combination of the triple principles of the spirit, gave birth to the mundane egg, or rotundity of the material world, which came next to be manifested in its present form which we call Viráj. How far these theories of the Ancient Hindus are correct according to the light of physical science and modern experimental philosophy I am unable to decide, but I am confident that some of them agree with the theories of the Grecian philosophers on the origin of the world. Thales, for instance, regarded water or fluid substance as the single original element from which everything came and with which everything returned. Anaximenes derived the origin of all material things from a single element, and according to his theory air was the source of life. Heraclitus of Ephesus regarded fire as heat as the primary form of all matter, and Anaxagoras of Clazomenæ, conceived a supreme mind or intelligence (*νοûς*) distinct from the visible world, to have imparted form and order to the chaos of nature.

The Vedánta holds Viráj to be the result of *Pañchíkaraṇa* or assemblage of the five elements, which for the sake of brevity I will quote from Ward's translation of the Vedánta Sára, Vol. I, p. 371.

"From the five subtile elements proceeded the subtile bodies. From these five subtile elements in proportions of five, arose the masses of solid matter; but each is distinguished by the name of the element which is most prevalent. In the solid mass of ether sound is found; in air is found both sound and touch; in fire sound, touch and form; in water, sound, touch, form, and taste; in earth, these four and smell. The qualities are

partly natural and partly artificial. The active principle dwelling in the collected sum of solid matter is called *Vaisvánara*, or he who is conscious of self-existence, and *Virát* as he is held forth, or displayed in all creatures.”

But as the being under investigation is to be considered more properly as an intellectual and spiritual person or the sensible emblem of an ideal being, rather than any real personage of history, his nature and character are to be sought for more in works of philosophy, theology and divinity, than in any other, and we must therefore explore the Vedánta, the only metaphysical and theological school of the Hindus, for a true account of this supernatural being. It conceives three orders of incorporeal natures in the chain of beings from the supreme to the human soul. The first consisting of pure intelligence (*chit*) composed of the causal principles of nature called *Kárána S'aríras*. The second of intellectual beings [*chetas*] composed of subtile spiritual bodies called *Súkshma* or *linga S'aríras*. And the third comprised of intelligent beings [*chaitanyas*] joined with concrete, gross or material bodies called *Sthúla S'aríras*, in which *Virát* the god manifest in nature is included. Another definition of the demiurgic triads will have the last to be the product or *Kárya S'aríra*; the second, that by which it is produced, *linga s'aríra*; and the first, that from which the thing produced, takes its pattern, *i. e.* the *Kárána S'aríra*, depicting them under the analogy of the archytype, architect, and the offspring, in which last position *Viráj* is taken to stand, who therefore is understood to participate of the entity and omnipresence [the chief attributes of the eternal and infinite soul] as far as he extends throughout the duration and bounds of nature.

To give a description of the theogony of *Viráj*, among the other persons of the triads, or, in other words, to show the distinction of that state of the divine soul from the other conditions, and the relation it bears to them in the order of succession, would require an exposition of the whole theodecy of the Vedánta system, which would be out of place here. I shall therefore content myself with giving a short account of these different degrees of divine personages, or rather the several denominations of these spiritual and psychological beings, in order to show the relation they bear to *Viráj* according to what I could gather about them, from the translation of the Vedánta Sára by Ward, Colebrooke's Essay on the Vedánta, and Röer's translation of the Upanishads.

The first order composed of pure intelligence (*chit*) and possessed of causal form (*Kárána S'aríra*) and having the quality of purity or goodness only (*Satva*), is comprised of three persons according to the general or particular modifications of these properties, styled totality (*Samashṭi*), and speciality or individuality (*vyashṭi*), in Vedánta terminology, *viz.* :—

1st.—*Brahm*, omnipresence or the unlimited essence of god in duration and space ; called also *turíya* or quadruple, for its being the receptacle of the three orders and human soul (*jíva*).

2nd.—*Prajñá*, omniscience, *i. e.* intellect or understanding devoid of action, whence it is termed inert (*niskriya*).

3rd.—*Íśvara*, omnipotence, the active principle, or creative agency and causality of god.

The second order composed of intellectual beings (*Chetanas*) possessed of subtle spiritual bodies (*súkshma linga śaríra*) and having the quality of passion or affection (*rajas*,) comprises the three persons of

1st.—*Sútrátmá*, the undivided spirit or connecting soul of all subtle bodies, as Pope expresses it ; “ Diffused through all, yet in all the same.”

2nd.—*Hiranya-garbha* or *Brahmá*, the creator of the Universal frame.

3rd.—*Taijasha*, the spirit united with the mind in intellection.

The third order composed of intelligent beings (*Sthúla Śaríras*) possessed of concrete and gross bodies, and having the quality of foulness (*tamas*) is also comprised of three persons, according to the universality or individuality, manifestation or reticence.

1st.—*Vaiśvánara*, the universal soul latent in all bodies, as their prime automaton or moving principle and allied to material force.

2nd.—*Viráj*, the mundane soul obvious in nature as her formal cause.

3rd.—*Viśva*, the individual soul abiding in every gross body.

And lastly *Jíva*, the human soul endued with life and sensation.

Ward, in his translation of the Vedánta Sára, gives the following descriptions of these persons in the Godhead belonging to the threefold triads of the Deity :

“ The active principle dwelling in the collected sum of solid matter is called wishvánara or, he who is conscious of self-existence, and Virát, as he is held forth or displayed in all creatures, &c.”

Colebrooke, in speaking of them, begins with the last [*Jívátmá*], and says, “ The soul [as a portion of the divinity] is infinite, intelligent, sentient, and true. It is made to act by the supreme Being, but in conformity to its previous resolutions : and those again have been produced by a chain of causes extending backward apparently to infinity.” [*Vide Transactions of the Royal Asiatic Society, Vol. II, p. 22.*]

Dr. Röer, in the introduction to his translation of the Taittiríya Upanishad, gives the following compendious sketch from the Vedánta Sára.

“ The cause of the world, according to Vedánta, the source of all reality, and strictly speaking of all reality itself, is *Brahm*, the supreme soul or spirit.” “ It consists of the three qualities of *satva*, *rajas*, *tamas*, which denote the three degrees of its existence, or of its power of manifestation, &c.” “ God in his relation to the totality of ignorance is omnis-

cient, omnipotent, &c., that is, he has all the attributes of the Creator and ruler of the world, and is called in this respect *Íśvara* [the ruler]". "God in his relation to special ignorance is the individual soul, the defective intelligence *Prajñá*." "Here again, the subtle body is either a totality or an individuality. The soul or god as pervading the totality, is called the *Sútrátmá* or *Hiranyagarbha*, as pervading an individuality, and *Taijasha* [the resplendent]. Both, however, are in reality one." Again, "From the subtle elements further proceed the gross elements, and from the gross elements the different worlds and different bodies &c." "The soul as abiding in the totality of gross bodies is called *Vaiśvánara*, *Virát*, &c., as abiding in an individual body *Viśva*." The definitions of some of these modes of the divine soul are differently given in different works, as for instance the *Máṇḍukya Upanishad* describes *Prájñá* as omniscience instead of ignorance, as stated in the *Vedánta Sára*. Thus, "His third condition is *Prajñá* [who completely knows] who has become one, whose knowledge is uniform alone, whose nature is bliss, &c." "He [the *Prájñá*] is lord of all: he is omniscient, he is the internal ruler, &c.," [*vide idem*, verses 5 and 6].

These quadruple conditions of divine spirit are incased in four different sheaths of the soul, which I give here in the words of Dr. Röer.

1st. "The intellect with the internal organs forms the intellectual sheath. 2nd. Mind, with the organs of action, the mental sheath. 3rd. The vital airs, together with the organs of action, for the vital sheath. 4th. The three sheaths when united are the subtle body of the soul &c." "The gross body is called the nutrimentitious sheath (*Annamaya Kosha*), and as it is the place where gross objects are enjoyed, it is called awake." All these four conditions of the soul are perceptible in four different states of human life, namely, the intellectual, in deep sleep, when the intellects are awake, notwithstanding the dormancy of the other faculties; the mental, in the dreaming state, when the mind acts in absence of bodily functions; the concrete, consisting of *Vaiśvánara*, *Viráj* and *Vaiśva*, in the waking state, when we perceive allsensible objects by means of external organs.

"The totality of the gross, the subtle and the causal bodies, forms one great world, and the soul from the pervader to the ruler is one soul." Hence these triple orders of intelligences, are of the same essence, inasmuch as they are all intellects, admitting only of the difference in point of boundlessness and limitation, otherwise called universality and individuality. They are modifications of the selfsame spirit of god and are equally objects of worship, and that of *Viráj* is the most important as the most conspicuous among them. Meditation of these modes of *Brahma's* existence is said to be the most rational and profound worship of god, and it is necessary to commence with the mode or state in which reflection first rises, and is concluded with the last result to which that reflection has attained.

It may perhaps not be irrelevant here to trace some analogies of the incorporeal natures treated herein, with those met with in European philosophy, although I am far from maintaining that they bear any exact similitude to each other. I find Virájism bears a great resemblance to Stahl's doctrine of Animeism, whose automaton or moving force of the world corresponds exactly with Vaiśvánara, the other name of Viráj, and answers to one of the demiurgoi of Plato, called nature by Lampsacus and the Stoics and Plastic nature by Dr. Cudworth. Viráj agrees in some respects with the Archæus of Paracelsus, and the Principium Hylarchicum of Henry Moore.

Some are apt to consider these theories, as also Virájism, to be allied to Pantheism, while on the other hand it can plainly be seen, that though the spirit of god is apparent to all as working in the universe, it is essentially separate from it, having had a separate personal existence before it was brought into being, and continuing to have a separate personal existence simultaneously with it. The words of St. Augustine "in illo sunt omnia," could not be construed in a Pantheistic sense, nor could that which Lucan says, "Jupiter est quodcunque vides, quocunque moveris," be taken in that sense. The angel in Genesis [xvi, 7-13] is called 'El roí,' 'God of sight,' or God manifest, and the word Immanuel, God with us, plainly refers to the manifestation of Viráj. The mystic doctrine of the Persian Súfís alludes to the manifestation of divine essence in the whole creation in the words "there is no real entity besides that of god."

The universality and individuality of the divine spirit, of which it is difficult to derive an idea from their definitions in the Vedánta, appear much to resemble the generality or particularity of the psychic fluid, which according to the doctrine of Quesne is said to be diffused alike through all nature, but differently exhibited according to the particular organisations of minds and bodies. The Hindu Theism, like every other system of Unitarianism, inculcates the unity, soleity, and monadity of the divinity, as it is well known by its maxim "Ekamevadvítíyam," agreeing with the *μόνος θεός* of the Christians and the *hwa wáhid* of the Muhammadans, but at the same time it speaks of the persons of the Trinity, only as so many manifestations and denominations of the same being, according to the distinctions of mere modes as maintained by Modalists, and illustrated by them by analogies drawn from nature, as the following: "Speciem ignis, splendorem et calorem: splendor ab igne nascitur, calor ab igne et splendore generatur. Splendor est de igne, et tamen sunt coeva. Sic tria in sole occurrent; ipsa solis substantia, radius et lumen, et tamen in his tribus est eadem lux: ut radius de sole nascitur, sic Filius de patre generatur, calor ab utroque progreditur, sic spiritus ab utroque spiratur." To each of these persons they ascribe a "character, ὑπόστασις, hypostasis," *i. e.* "Complexus notarum quibus personæ

divinæ inter se differunt,” and take into consideration the internal and external relations which they bear to each other.

The nearest affinity which the Vedánta theology bears to any other, is that of Plato, where we have the same number of the orders of Demiurgic principles in the Jovial, Adonical, Dionysiacal trinities [ $\Delta\iota\omicron\varsigma$ ,  $\Delta\iota\omicron\nu\nu\sigma\iota\alpha\kappa\acute{\eta}$ ,  $\text{'}\text{Αδωναικῆ}\text{'}$ ], from which many grades and degrees of gods are said to proceed, as the intellectual, supermundane, mundane, &c., but how far they agree with the Vedántic orders is a question which cannot be discussed here.

Before taking leave of my subject, I will add a few words in anticipation of the charge of Pantheism, which Virájism may otherwise incur from the ubiquity, universal pervasion, and similar attributes of the god. It must be borne in mind that Viráj fills the universe in spirit, while Pan the god of Pantheism is represented as filling it in substance, as Dr. Jardine says in his tract on Theism. “There are those who identify god with the universe, believing that he is immanent in all things, that he is the substance or inherent force which shines forth in the sun, organises the various forces of nature, lives in the animal and vegetable kingdom, and thinks in the human mind. This is usually known by the name of Pantheism.” The Orphic hymn quoted below describes Pan, as materially and substantially diffused in nature like Viśvarúpa and not in spirit as Viráj.

“I call strong Pan, the substance of the whole,  
 Etherial, marine, earthly, the total whole,  
 Immortal fire ; for all the world is thine  
 And all are but parts of thee, O power divine !”

In a fragment of Epictetus, we find Chrysippus referring everything to Jupiter, and maintaining a rigid Pantheism in these words, that—“The world is, as it were, an animated body, and that god is the governing power, and the soul of the whole.” And that “the world is one of the intelligent principles, governing in common with gods and men.” Diogenes the Babylonian, in his book concerning Minerva, asserts that, “the world is the same as Jove and comprehends the divinity.” Among the followers of Zeno, many assert this Pantheism, by saying “God is one, the universe and its soul.”

The notion of the spiritual diffusion of Viráj throughout the whole expanse of nature occurs in the Orphic hymn to Protogonus, the firstborn Aeon, but nothing can be better descriptive of his nature and attributes, than what is given in Pope’s Essay on Man, IX.

“All are but parts of one stupendous whole,  
 Whose body nature is and god the soul.”

And in Thomson’s hymn at the end of his “Seasons.”

“These as they change, Almighty Father, these  
 Are but the varied God, &c., &c.”